

M-216

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Those of you who gave me some notes, in trying to write down, you know, to test out their so-called tentative memory, try it again. Last week was rather difficult because it was a little bit involved, and perhaps a little bit theoretical or schematic you might call it. It will be better if you try it in a general way; and particularly some questions and answers that strike you, that is, that they might really touch a responsive chord. And it is quite impossible that all questions do, you know. One is in a certain state and in that state you have to have some kind of food for that state and no other food will do. If your appetite is for pea soup you just can't eat onions. And it is a question of finding out what is really necessary and gradually one ought to be able to detect, to diagnose one's own sickness; to find out what is psychologically¹ necessary for oneself. You have to learn. You see, we have to find out ~~just~~ how to create conditions which are most conducive. There are differences in conditions of course and theoretically one can say all conditions ought to be sufficient for anyone to become conscious. ^{which of course} ~~It~~ is true. But it doesn't mean in reality that I can. And anyone who ~~finds out~~ who tries to work, finds out soon enough that there are certain conditions which are better. That is, they are less disturbed than other conditions; and naturally ^{if} you want to know, and to learn how to work on yourself, you try it under conditions where you know you have a little bit more success based on your experience. If your experience doesn't guide you, then, of course, it all remains theoretical. And then you may as well say, if, at certain times, I can remember, to remember myself, at such a moment (of course, if you can remember yourself) it would be very good. The question is: How does it come that at ^a certain moment you have that thought and at other moments you don't have that thought?

That depends entirely on conditions, both outside and inside. So try to remember that not everything of an evening is food for yourself. It is food for different people. And select out of whatever we discuss that what, I would almost say, appeals to you. That means: that reaches a certain spot where there is in yourself a vacuum that can be filled. Concentrate on that. You make then also much more personal and much more valuable for yourself. Otherwise, you see, if you try to recall a whole evening, it can become very theoretical. Primarily the questions that someone else asks are not ~~your own~~ your questions although sometimes it may be similar. But you can not have the same enthusiasm for an answer to something that either you already know or that doesn't concern you. And the main purpose in writing these things down, is to try to help you to formulate for yourself that what at the present time appeals to you. And you can definitely say that that what appeals to you at the present time is now of value. So don't let theorize too much about that. Who has questions? Who was first?

QUESTION: (Joyce Conrad) I have listened to many people here and also conclude from readings and other material that, at first it was much reported that when observing oneself, there is a certain suffering or pain in connection with this. From my own experience, most of the time when I observe myself, I can neither say that I am pleased or displeased, critical or non-critical. At first, from my understanding of what you had said, I thought that this was, in a sense, correct. But then I began to think: Was it me?, was it the fact that my own experience of myself was not deep enough, was too superficial? and that is my question.

ANSWER: Yes, it's a good question but it is not easy to answer. Of course there are different kinds of suffering. I suffer usually when I have a preconceived notion of how things should go and they don't go that way.

I expect certain things and when I am dissatisfied, when it doesn't work out the way I thought, or I expect to continue to hold on to something which is taken away from me. It is exactly the same problem when I suffer. Of course, when we talk about suffering as far as conscious work is concerned, it is an entirely different form of suffering. But as we go through the various steps of work, then you will see when suffering will enter. It is this: I first try to see myself and become aware. That is, I try to make an effort to wake up to my condition, I will then see at the moment, if I understand this quite well, that when I try to see myself as I am, i.e., I have a thought first that I ought to work. It is impelled by a definite desire. And the desire again is based on the realization of the necessity of wanting to work which is, already, a big thing. Because many times the curiosity that I have in the beginning ^{last} can be changed into a need for work. I see it as something that I really must do. And it becomes as important to me as breathing becomes important for the maintenance of my life. So making impressions conscious, is a kind of ^a food that is comparable to air as far as my ordinary life is concerned. These conscious impressions are necessary for the formation of something else in me. When I start to realize that that is what I want and also realize that that is what I don't have, my first problem is, from the standpoint where I am now: How can I reach that what I would like to become? So it quite necessary that in the beginning when I start to become aware and observe myself, to try to remember myself, that is, remembering in that sense of my Self. It is very difficult to define that because when I say myself, I very often mean part of my ordinary personality or part of, what I might call, sometimes, one or another part of my centres. And about myself, I have no particular recollection of; except only in a very small way, of something that is myself, my total self as it ought to be. This is what I try to remember. I try to remember myself not as I am but as I ought to be.

That is, fully developed in the possibility of being harmonious. That Self I would call I₂. And when I say self-remembering, it means that I wish to remember in all conditions, everywhere and always, that I exist. Now, I does not exist, for me. I start. It exists but it has no meaning. It is as if it doesn't exist because that's the way I constantly function. And it doesn't help me at all to say, theoretically that it must exist when, for practical purposes, it is not in existence.

I just can not see it. It is covered up and therefore, I do not know at certain times that it does exist. I mean by this now, I exists. I can have belief in it. I can also base it on certain experiences that I say, "yes, there must be something in me that I can compare with ~~Self~~ I, which I am quite aware of, or have been aware of at certain times" I

which I am quite aware of, or have been aware of at certain times! I believe that certain things exist in me even if I can not see them, but

the when it becomes important to me to uncover them, I try now to uncover them, by means of that what I have. So, in the first place, I have to find out what I am, as I am now. Not as I wish to be or could be; as I am now: I have to become objective regarding that. So, the first thing is the introduction of something which I never do; i.e., to see as myself, to look at myself in an objective sense. That is, not wishing to change, not wishing to improve on it, but to accept that what I am. You might say this is the first moment of suffering, because I have an hallucination about myself. I have an idea that I'm certainly much better, that I'm cleverer, that I'm capable of doing certain things, that I have composed myself, that I'm not as habitual as people sometimes want to make out that I am, and surely that I'm not, in all respects, as mechanical as they say a machine is. So, in other words, I don't wish to accept the judgement of the book, or whatever I read of Gurdjieff or Ouspensky, or whoever writes about it, whoever tells about it. That I am a machine - I have absolutely an objection to consider myself like that.

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Everybody else can be but I am not. This is a very common statement. And before I can come to the realization that ~~that~~ ^{really} is/true, that I am one hundred percent mechanical in all of my ways, I have to go a long way. But the acceptance of that fact goes with a great deal of suffering on my part because it takes away from me ideas which I cherish. And it is that taking away that makes me suffer. Now, it is a very small suffering compared to what is real suffering.

QUESTION: As I understand what you have said, this in a small degree, I have experienced. It's not really painful to me.

ANSWER: No, not as yet, because you have not gone far enough. That is, you have to give up certain things that are really dear to you, and are also very much ingrained. You see, you can not say, that is, in all honesty to yourself, that you are free from your habits or what your wishes or desires are; that there are many things that you still continue to do, hoping that maybe someday they will be obliterated. But, at the present time, you are not doing very much about it yet because it is still not enough to live with them. And they are not yet in the category of interference with being awake. But look at it now from the other standpoint. If I'm honest, and I say, "How many times am I awake during the day?", I come to a very low percentage. If I'm honest, I'm only awake two or three times a day at most and sometimes not even that. And sometimes the conditions under which I say I am awake, I know very well that they are not such conditions that I could say I am one hundred percent awake. You see, as long as it is a possibility for me to be awake, and then, when I make up my mind that I want to be awake, and I put in it all my effort that I can, and I make it really, and I say, "Now I am awake" and now, at this moment, I get up and I go to the door, and I lose myself, I must come to the conclusion logically and by experience that I'm entirely different from what I think I am. Now, the suffering is that I believe that I am different from what I really am.

But, as long as it remains theoretical, I can always counteract it by something else and say, "Well, it isn't so bad." The suffering only starts when we talk about experiences. That is, when I experience with all of my being, that the condition is that and not different. Now, sometimes when someone dies, you can hardly believe it. Theoretically it's ~~in~~ true but you have not as yet felt it; felt it, as it were, in your bones, that that is the case, until, at a certain moment when you would like to go to such a person and talk and it is excluded, it is not possible any more. That realization starts to kind of hit you in a different ~~my~~ place and it becomes then an experience. And then you are suffering in a different way from the suffering that is only ^{physical} mental. But it is not everything yet. Because I find ~~it~~ out that I am what I am without any particular embellishment. I assume now that I am a machine and I see myself operate in an ~~habit~~ habitual way and also I see myself incapable of doing certain things. That I can probably understand because it is within my means even to theorize about it even if I don't have it as an experience, I can see that that would cause a certain form of suffering. But now it's an entirely different question. I realize now, that in trying to be what I should be, in trying to take on a certain obligation for my life and to make myself responsible for that what I am not and to take on the responsibility for that what I wish to become or should be or what, you might say, has been God-given to me and my response to that, based on the realization of my place in life and the fulfilling of a certain function in a different way than what Earth requires of me. If that starts to, you might say, gestate within oneself, it is a mixed feeling of religiousness, of a certain theoretical knowledge, a certain amount of philosophy, a certain amount of psychology of what my attitude should be and quite definitely, a realization of my place as a human being in the totality of the scheme of things. How far that scheme extends,

depends now entirely on the depth with which I am struck. If it strikes me as something which almost becomes intolerable because I am incapable of doing this and that with the accent, not on the functioning of myself, but not being able to realize the place where I should have been. And in fulfilling that kind of obligation, that I would then fulfill my obligation towards something I call higher force. Then I would approach gradually the position in which a person is when he is in Hell. He realizes that the opportunities for him have passed. That is, he is already past the moment when he could have done something about it. And now he tries, as much as he can, to make up for what has been lost. And it is this constant reminder that he may be too late, that will drive him constantly on. And, in the meantime, the very fact that he knows he is not there and should have been there, will cause suffering. The second condition is that I'm not as yet in hell, but I'm in Purgatory. It means that there is still a possibility for me. But I also realize that the possibility has to be met, and that I constantly have, in ordinary life, not met the conditions as I should have met them. Purgatory means that there is no other way out. It is as if my feeling then dictates to me instead of my head. On Earth, my head will continue to live, and I will find all kind of ways out of a certain situation and avoid them. In Purgatory it is impossible to avoid them because my feeling will tell me what to do. The suffering that comes from that is twofold. One is that I have to go through a certain state or a certain condition or a Purgatory of further development of things that I really hate. And the second is that I realize that in my place, that is, where I am, it is just necessary to fulfill a function regarding that what has given me life. Now, it is the answer to that, that I acknowledge that what has given me life in the proper place, by fulfilling that whatever may be required of me, and even to the extent that I helped create such conditions which will make suffer. This is the third form of suffering. I have to know, at certa

times, what is right for me and what is wrong, regardless of my wishes or not. In other words, when I come to the conclusion that God, if he could tell me, would tell me that what my conscience tells me, I would then have ^{if I have a need} a realization of the purpose of my life, a certain ambition. I would go in a certain direction knowing very well what I am up against and what it would lead to, and also the conditions under which I would have to live and which will make me suffer. But the strange thing is that I would have it within my means of creating those conditions. Therefore, I take away everything that otherwise I would use to explain that condition, and say, "It was not my fault, it was not the way I wished it, it was forced on me." When I take ~~that~~ that away, and I have no excuse whatsoever to suffer through certain conditions which I have made, the suffering is much more intense. Do you understand that? This is the intentionally created condition in which I know the kind of food that I need. I know myself well enough. I see it. I know where I fail. I know what I lack. I know where the vacuum is that has to be filled. And now, also knowing the ways of the cosmos, I will create on Earth, a condition which makes me respond in such a way that there will be ~~xx~~ friction. And this friction is the constant wearing off of that what is still the remnants of my personality for the sake of achieving something which is, quite definitely, not of this Earth. That is real suffering. Now it depends, ⁱⁿ on answering the question, what is meant. And the strange thing is, that with all suffering, if one becomes aware one substitutes for that means, ~~that is~~, the means of suffering, the act of achieving that what one can become. Then the suffering as such disappears because in its place, it becomes a means to an end; and since I emphasize the end, that is, the purpose which I am after, any means will do, including suffering. So, you see, I have answered your question both ways. Alright.

QUESTION: (Terry Crager) I don't have a question but I would like to relate ~~an~~ an experience I had this week. We have some neighbors who are rather envious of us for various reasons and she recently had a new baby. And I thought that I could use the experience of going there with a small gift for the baby, to sense myself and try to wake up. And I found that it made my whole week quite unusual because I was constantly reminded that I would have to go there that one particular night.

ANSWER: You were going there at the end of the week? You prepared the whole week before you went there?

QUESTION: That's right. And so the preparation was a very good one. There were many times that I was reminded. As soon as I walked out of the door to get the milk in the morning, ~~and see the~~ and see the house, and be reminded that very soon I would have to make a big effort and therefore I should try now. And when I went there, in the beginning it was very good because there was an air of tension and uneasiness. And for a pretty long time, several moments at a time I should say, I was able to be really awake. And then, of course, I feel asleep again. But what happened with them was what was really remarkable because it turned from an angry curiosity and it became softened. And then they became entirely different in their reaction to me. And, of course, they were still curious when I left, I suppose, especially the way that I was; that I tried very much, very hard, to show love as you had mentioned several weeks ago, that we could try that. And apparently, they did react to it.

ANSWER: In the first place, you know, that what can change a person is an aim about which you have to think. Thinking in such a way that the aim will have to become a part of you in fulfilling it. Then, it is not only a thought but, then, there is already a wish and perhaps, helped by imagination, how it would be if you were there. And it can change one's entire week or also it can change one's life. If I have

an aim, that I realize that what I'm not... what I'm now, I really should not be, that I see already so many discrepancies and I know they might be within my means if only I work, I could have, if I keep that constantly in mind, as it were, as if I could carry it in my pocketbook or in my pocket, and, at moments of distress, I could open it and see it. You know, many times, you take a saying from someone, maybe out of the Bible or maybe from Hamilton, I don't care who, something that appeals to you: Know Thyself, for example. And you put it up on your desk or your dresser or your bed, and whenever you pass, you see it. And if you have ~~like~~ that as a gentle reminder, and sometimes you have it ^{not} so gentle, but, nevertheless, a reminder. It is like a hairy shirt and in a hairy shirt each hair represents you aim. It's only good as long as it does what it represents, and as long as it affects you in the right way. So, an aim is not always the right answer. The aim has to be realized in the right way; that it is still something that is not as yet accomplished. But, you have it within you as if it could be accomplished by you, and there is a willingness for you to try to do it. And, in connection with that, you can change. And it is not one week, but it's a whole year. It is the rest of your life if you could say, ^{all your} "God could be with me all the time to guide me" and you look in your pocketbook and you find God. There's nothing wrong with it. So, when you enter the house, you enter with something else. You enter with something that no-one really knows. On the street, you have something that no-one on the street has. And it is always to say, "You may be so. I am also like you are and besides that, I have something that I now call my objectivity. Something that I call my awareness, that I, at certain times, can exercise. And I have that much ahead of you." It is as if one learns two languages or one language. And you are in a foreign land and you have to adapt yourself to the new language. Well, of course, in the beginning it is a little embarrassing and so forth. And what helps you is

if you say, "Afterall, if you came to my country, you'd be in the same situation. I'm here trying to learn your language. Besides that, I have my own." This assurance for oneself, in any situation where you may, more or less, assume with a certain certainty, that the people you meet are unconscious, you can have an advantage. Besides their unconsciousness and your own unconsciousness, you have the possibility of being a little bit more conscious. That becomes for you your ~~firm~~ God at that moment. It is that, not only what you cherish, but you wish to hold it and to come back to it. And, whenever they remind you, with their unconsciousness, of your ^{own} unconsciousness, you convert it into a wish that you say, "Now. Let me wake up." Now, this constant effort to be reminded of that what is your task, is like a shining light. It is something that is different. It will create a different kind of atmosphere around you and sometimes can become noticeable, very much like an astral body can become noticeable when it starts to crystallize or (spiritualize?). And it is this kind of aura that surrounds real work. Work ~~not~~ for the sake of work, not for the sake of ulterior motives. Work ~~for~~ for the sake of finding one's place, that will, without any question, have an effect. And only those who are already dead, they will not be effected. All the rest, more or less conscious and living, will be effected at the proper time if you wish. So, don't limit it to one week; a little longer. But try it again, time and time again with different people. It does not have to be love. It can be yourself. Love implies a little bit more. You don't have to love them. You have to be. They will love you because of that.

QUESTION: (Rhoda Goulding) I have a question concerning center of gravity. I'm not sure but what some of it, in fact, I am sure some of it has already been answered. But, it is something that I have been thinking about for several weeks. And, at least, it is that important. I have been watching the impulse or the desire that I have to work during the week. After Tuesday and the days that follow and then up

until the following week again. And it seems to me that I would like to be able to hold the attitude that work is there for everything of life, that is, that whatever life is, whatever life requires, whatever I am doing, that work is connected with it. I have had this. I've had taste of it, I could say,, some days, some weeks, ⁱⁿ this last week especially. And it seems so important to me now. Although it is something that we talk about all the time, it's different when I have it for myself. When a person has it, it makes almost everything different; it makes it new. That is, almost a new life which I can see. I can see it more strongly. Maybe I have had it before but I could almost say, "So this is what' it's like." I would like to hold that; I would like to keep it,; I would like to have more of it.

ANSWER: Yes, That is right. You would like to have more of it but you can not keep it.

QUESTION: Yes, that's ~~true~~ true.

ANSWER: You have to realize that it is ephemeral. It only can be at a certain time when the conditions are right, when you are right, when even maybe the outside conditions are right. Maybe it is dependant on certain influences from outside which are not Earthly, for which you could become, at a certain time, receptive; that is, open to it. But, there are a variety of smaller conditions which will always influence your particular state, of what you are. And sometimes, it can be a result of an effort which come back in the form of what you might call accident, but which has become a law on the plane which you can not see. Or, it is ~~something~~ something that you directly can see as a result of preparation for a certain effort. But, whenever you make any preparation you live in certain conditions which, in most cases, will not repeat themselves. That is, you have a state in which you start to realize that it is a state of being awake. You're not asleep and you get as close as you can to the possibility of unification of yourself. And you have

as a result, not only the realization, but the experience of oneness, or rather, something that is different by taste. You have a certain sense of life which you didn't have before. With that, and its newness, and a realization of that newness apparently giving you the possibility of seeing certain things in a different way, you feel grateful, of course. You say, "I wish it could continue", and it never continues because it is, as I say, ephemeral. It can be created again but probably in a different way. This is not by the same conditions or similar conditions and never with your wish. It can only be created as a result of your wish to be awake. And you have to keep these things very separate. I am, in a moment as a result perhaps of work, of attempts of sitting together with myself, becoming quiet, doing an exercise, sensing, eliminating as much as I can from the rest of the world of my disturbances, trying to remember myself as I am, and as I am then under the influence of whatever might be which I assume exists, or that whatever I now believe exists as part of a certain ^{2nd point} knowledge which is available to me, I don't care where it comes from and how it is reached by myself, but I have a realization of that kind of life and I have a taste of it now. Now that taste, I would like again. It has lodged in my ordinary memory because that's the way I remember. If it could be a taste which stayed on a different level, it would not come down to my ordinary level. It would stay there quite sufficient unto itself. But, the fact that I live in ordinary life, I, of course, remember certain experiences I've had even if such experiences are, what you might call, objective, that is, differently colored. Now I start to think about it and I wish for them. I wish for something that is of a different nature back again into a form of my subjectivity. And not only that, I try now to describe this from my standpoint of subjectivity, of how it was. The condition of consciousness only is that it is. It never was and it never will be. It is. This is where we very often make a mistake

Consciousness is a state but it is a continuing state. It is a dynamic quality, not static. When I say, "Consciousness is", I mean by that, it is in reality alive. That is: it moves. Is-ness does not mean statically being that what it is without change. Consciousness also means that it can change. But, at the same time when it changes in one direction, it changes back again in the other direction. So it is a state of balance. Now, when I wish for that state of balance, ^{it} it can never be reached from the subjective angle only. It has to be reached from two angles which, at the moment of consciousness, will counteract each other in their effect and be directed by something ^{of} in me, present to both, then unite as three becoming one which represents, for me, the experience of consciousness. So, if I approach it only with my little wish of ^{wanting} ~~pushing~~ it back, I am going at it the wrong way. Consciousness is a question of an experience of oneness with God, with unity, with what I can understand, as much as I can understand, of almightiness or absoluteness, only comes about because of the result of the three forces becoming one. If it isn't that, it isn't real. You see, the unrealness of that what leads up to it is almost as if it is the same thing. But it is a substitute. So, what is the answer? I remember how it was. I remember it was a desirable state. I also know that it is quite possible for me. This is enough to give me impetus for a wish to work. Now, this wish must be translated in doing. I now become, instead of an ordinary kind of person, I become a person with a wish to do. My wish to do means that I try to make myself conscious. So, the moment I start with this realization of that what has happened which was desirable, I have a wish to work. And I must again go through the process of working. That is, I have to remember this Parktdolg Duty, and if I don't do that, it remains thought, feeling, wish, hope, but not the actuality of doing. And it's the only way by which I can reach objectivity. All the other things remain subjective and they are all very nice

and lovely and also useful provided they are turned again and again and again and again into a wish to be aware at the moment. That's the only good, but, it ~~is~~ is enough because sometimes it can be very strong.

QUESTION: (Mildred Mayers) Mr. Nyland, I want to relate my experience in trying to ~~write~~ send you notes of last week. Not so much concerning the notes, but concerning the process. Quite a while back, I think I said one evening that I found it quite difficult to recall specific things while I was trying to be collected in listening. And, I remember you said "You can learn to do it." And that was the challenge. I still said "No, I just can't get these things written down because I am trying so hard to be collected." And then, I ^{recall} remembered you said to do it on Wednesday. And it was pitiful. I couldn't bring anything back. But I tried to find out what motivated me to write. I thought I could be very smart if I did it. I found that first. And then I said, "No. That's not it." Mr. Nyland asked for it and it is something that should be done. And then I looked deeper and found that I really and truly wanted to ingest what ^{had} seemed so very important. And that was really suffering because I could get so little. So, why I didn't send it to you was because I spent all week trying to do this and what happened was to me quite something new. I would catch something that seemed so very important in the group. In ordinary life I don't have a bad memory; it's pretty good. But these things I would catch when I didn't have a pencil and couldn't write it down and then completely lose it. It was not a very pleasant thing to see. What is it that goes on? I think I have this through my revelation of my terrible lack on that level. So, I got a page written and I got all tangled up about the forces that took the intervals, that carried the intervals forward. And because I went back to the book to clarify it, I felt that it was no use at all to send it to you. I got all straightened out on that. And then, one night, I awoke and got some wonderful recollections and they were completely

gone in the morning.

ANSWER: Too bad.

QUESTION: But this was the climax that really was a thrill. At a moment, something just wonderful was recalled and it was marvelous. I'll tell you later what it was. And it was like something that floated up to the top of the lake, after I did my inner work. It wasn't thinking at all. It was pure idea that came like a glittering thing. And it was that you had said that we ~~have~~ are a particle of God, and that this might be ~~the~~ ~~entire~~ thought of as Magnetic Center, And that was something that I'd lost and the recapturing of it was something I can't tell you about at all.

ANSWER: Well, you know what I said in the beginning, that we will make it a little easier for this week because you can now select, more or less, of the things that you really recall. Now, if you do recall, that is, to help it a little bit along, you have to learn how to visualize your surroundings; partly the group, partly the atmosphere. You have to visualize and also listen in yourself to the way the voice, the question and so forth. You see? And you can do that when you are very quiet but you must not force it. You must let it come as you are. You know, if you can not think of a word or a name, you force it and you can not think of it. As soon as you relax, it comes.

QUESTION: This was on a level which, when I lost it, I thought it would come.

ANSWER: It will not come that way. No, no. One has to remain alert and then it will come. You know, you have to study before you can understand a problem in mathematics. When you really have studied and you put the book under your pillow, next morning you will know the solution. But, you won't have it by putting the book under your pillow. You have to go through the notions, that is, the exercise of wanting to understand. Only then a realization will take place which will correspond to the

solution. I hope you see that. I go through a certain period and in the meantime, certain conditions are changed^{ing}, including myself, including the configuration of my mind. And it is necessary, even if I can not bring the configuration at the end to the place where it see~~s~~ the solution. I have to go through that state, that endurance, as it were, of the constant change, because when I, at that moment, have exhausted all my possibilities, when I am there and leave it, also if I relax in that state, the solution will come. Now, if one has constantly in mind, I wish I could write it up. I want to remember, let me try, let me find out let me visualize how it was and so and so asks and then it was this and then we talked^{had} about such a thing, and honestly you try to collect, as it were, whatever points of memory there were. After that, when you are asleep, there is a possibility of relaxation without even you wishing it. And at such a moment, you could wake up and all of a sudden it would be there. If it is, have a little piece of paper ~~in~~ and write it up. I used to do that because during the night I had very often beautiful poems that I could write, And I never had any paper so I wrote them on the wall. I remember that. Very silly. But, at the same time, I knew that that was necessary because the next morning I wouldn't remember anything. Now, another thing that fools one: you see, in a group or when one talks or when, let's say, there is a possible development of certain arguments which is logical and builds up from one step to another, it can become very lucid. And you are carried away by it because you follow it. And, it is alright to take it step by step and you come to a logical conclusion and you say, "Yes, yes. It must be so. Look, it is clear". But you have not done the work. And it's only when you have done the work, that is, if in the logical argument you meet, let's say, I'm talking, and I'm trying to build up to a certain ~~conclusion~~ conclusion. You question every step. Then you ~~can~~ do work. And the collectedness means that you can be and remain aware of that what is

said and, at the same time, your mind can continue to try to follow. But you have to be awake. Otherwise, in sleep, you can push in almost any kind of a thing, you know, and certainly it will digest in some form or other. But it will not be your property. One has to learn how to make things ones property. And there is no objection to having anything come in, provided I wish to digest. If I'm alert to digest, as I say, step by step, going along, not accepting it, but also to make it, as it were, go through the grind mill of my own objections, ^{then} I am part of it, and when a conclusion is reached, I reach the conclusion and it seems very logical. But, I can trace it back. So, if I do remember it again and I do remember the conclusion, I can trace back my own way of having reached it. It may have been parallel but, nevertheless, it is my own. This is how one should listen. And, it requires on ones part constantly this wish, this changing of ones attitude into one of being awake. And, if you try to remain awake, you will see that the conclusions there are, have more value because.... there is a German sentence: Es muss (?) werden. You understand it? Either I work with it, either I struggle or I will not be blessed. And, the blessing can only come as a result of my own activity. You see, it's very necessary here because very often we talk about different religions and it is most interesting to see how every religion has deteriorated. And that, at the present time, we take, almost for granted, that that was the way it was, and it is not at all that way. For instance, if you take the Hebrew religions, and the question of the sins of the people, and the custom to, by the priest, or whoever was the rabbi at the time, the head man of the village, who, in certain ceremonies, would take the sins and transfer it to a goat, and send the goat going into the wilderness to carry the sins away. And the goat would escape and it would be a scapegoat. The transference onto an animal, the various things that were considered sins by oneself and in it is the principle: Not myself, but let someone else do it for me, and take it away. Now, if I'm Roman Catholic, there is rather something about it.

there. I have (?....) because he is a priest; he is ordained. And I've been taught that if I tell him my sins, I will be forgiven. And so, when I tell him and I honestly believe that and I'm sincere and I tell him and so forth, he will carry whatever is my charge because his shoulders are broad so he can carry the load and I am free. After confession I am like a new man. And even in Christianity, one doesn't want to believe this, but Jesus is mediator. The purpose, and sometimes the way his life was spent and why he died, was in order to atone us, man, with God, ~~that~~ simply because in his blood he purified us, and he carried our sins. And with his death, they were eliminated and destroyed. Now, in all three different directions the same principle is. Here I am. Can I become responsible for that what ~~is~~ I am with my sins, or, is it possible to give it to someone else so that I become free? And this is how in such religions, and it is not only in the three I mentioned, but it is everywhere, that gradually the dogma has taken the place of the living religion. And now, we believe that we need someone who can be the go-between in order for us to reach God. So that, even at the present time, there is a veil and a superstition that exists, that if we take the veil away, we will die. Therefore we are not even entitled to raise the veil and there is a very good reason for it. Simply because we say, "If we do it we die. Therefore we must not do it because we ought to be alive and remain alive." So, the substitute is that we need a mediator, something inbetween before we could ~~even~~ see God. And, if we have to do this not only once, but every week, then gradually perhaps God will be able to see us, and all kinds of what I call pooh-pah, including Subud with Lattichan every week. One has to go and delegate to someone so that that person can be etc. etc. You see, the emphasis is on work on oneself. The emphasis is on the necessity of doing oneself. I wish to go to God. God will not come to me. But, if I go to the bridge, then I can cross. Unless I have towards God the proper attitude of, ^{on my own part,} ~~worshiping him~~ ~~with~~ what He is, and I make the effort

the sake of Him, I can say, but, nevertheless, centered in my doing, and not leave it to anyone else but only with myself. And I will take the responsibility of my work on my own shoulders and become responsible not only in the sense that I do it, but in the sense that I will even die because ^{happens to be} it ~~is~~ my problem. Only then will it be possible for me to reach God. And I will never reach Him through Jesus unless I understand ~~of~~ Christ; and Christ means work on oneself.

QUESTION: And what does His dying to save us mean?

ANSWER: It simply means the same way as sending the goat out into the wilderness - it disappears. It is not here anymore. That meant leaving this world. So, He carries with Him wherever He goes, the sins of us, and we are free men. You see, the principle remains: I'm fighting or trying to find out what it ~~is~~ is to be free. And I come to a realization that things are too much for me, that I can not do this or that and so forth. And I can not find a way out. I come to an impasse for myself and now I do not know anymore how to get around it or how to go through it because I've lost the key to how to become awake. Now, as a result, several generations, one after the other, have, more or less, one has forgotten a little, the next has forgotten a little more. Unless there were a ~~legom~~ legominism that kept that what had to be transmitted in a pure state like the legend of Gilgamesh was still heard by Gurdjieff when his father sang it in practically the same form as it was when it was actually written down. Unless there is that kind of legominism, then I can not even rely on that what my father has told me, let alone what the church has told me or has put in dogma, or that what has simply been given to priests or preachers of a certain religion in order to maintain themselves for whatever ulterior motives they may have had in their life. So, not knowing the way anymore, not knowing what it is to become objective, or not realizing anymore because it has never been told ^{what I ought} to work on myself and become, in that way, free, I now substitute something else

that will give me exactly the same thing. So, I make a scapegoat. I have a father confessor and I say, "There is always Jesus who died for me". You see? And it takes away from me my responsibility. And, at the same time, it is told by whoever wants to stay in power that I will become free and that then, when I die, I will enter the Kingdom of Heaven and that Peter will say, "Come in, you good servant."

QUESTION: On this level, isn't it what you said last week about that which the intuition knows and knows so finally this idea....

ANSWER: It is killed. I don't want to live with two things. I want to live with one thing, and I choose out what is the easiest. You see, it is an interesting thing that in my life, I will not retain that what made me young. It is a sign of that kind of constant living in the presence of two forces: one, a living force and the other, a deteriorating force. And I said last time, I think ~~it~~ it is a question that gradually one will become larger than the other and take the upper hand and then, finally, make me die, my body. The question of sin simply means that there is something that is against that what is alive. I could say that sin is something that is not fulfilling the law of the Lord. Well, it is the same thing as saying that sin is following the devil. Here are two opposing forces, and one will make me alive and the other will destroy me. So, it is exactly the same principle but it is a negative principle. And, if I believe in one, I must believe in the other. But, if I want to become free of one, I will do everything possible to take the negative quality and retain the positive one and call it freedom. You see, my concept of freedom is based on the fact that when everything goes the right way, when I'm sailing with the wind, when I make enough money, when I'm healthy, when there is no wind storm that blows down my house, and I face the Lord because of it and I say, "I am a free man. I'm this and that." In reality, I am going on a very narrow path of positive life which happens to come my way at that particular moment. And, maybe it is very good circumstances and whatever has

happened to Jupiter and Saturn that makes me now, at the present time, to live in this way. And I'm very happy and why should I even thank the Lord for it because, look, I did it all myself. It is a logical kind of a thing. It doesn't happen like that all the time, like that one hundred per cent but, ~~probably, certainly~~ certainly, there are certain times when I say, "It's my doing because, look, take off your hat to me," But it's only one little force and I go in the direction of that force. And I think it is wonderful because there is no opposition in the form of sin, in the form of deterioration, in the form of a blowing of the wind, in the form of rains which take away the foundations of my house, and things of that kind, my son dying, Something happens. Why? I do not know. I only see the two opposing forces. This is constantly my daily life. It will take place. This is something that I can not help. With that, something else also exists. I know it but I consider it natural as long as I will take the good with the bad as maybe evening up. But, when it comes to the point of, do I have to live constantly under this natural law?, then there is a question. Is there something in me that need not be effected by that what I call ordinary life. And, sometimes, that desire can grow so strong, that is, my real desire for freedom. But I ^{not} can/achieve it by simply taking away that what bothers me in the form of sin and sending it into the desert. I have to meet the conditions as they are and, as it were, eat my sins. If I become aware that it is necessary for me to have these experiences and, at the same time, hold on to that what comes from higher up as an evolutionary force effecting me, then, the return of that, that is, the returning to its point of origin will become God for me. You see, God is omniscient, God is omnipresent. He is everywhere; He is absolute. I have no concept of what that means. The closest I can come to it, is to say, "He is immortal". And, even that is a concept which is beyond me. And to say what it will be when I am immortal - I don't know. I will only know when I am immortal. Then I

would know and then I could describe it. ~~That's all~~ And perhaps I wouldn't describe it at all. I would just be. Maybe that's all that I would do. But, so, when I start to think about God contrary, we read it tonight, I have to go against nature and against God in order to try to follow the fourth way. What is this God? It is the God that is expressed in certain laws of nature. It is God. At the same time, it is God going this way ~~and~~ but also God going the other way. God is a dynamic force which turns around. When I'm here, it comes against me. When I'm here, it goes the other way. Both are God. That what is nature becomes unnatural counterbalancing that what is natural. It is constantly the counterbalancing that is necessary. I can not live in one place. Then I'm like the man who thinks everything is his own and is like God. Some day, he'll meet the opposite. In life, I will constantly meet the opposite. I'm here or I'm there. That is God for me. But I experience it. This becomes the neutralizer. If I say, this is my experience of God against, this is my experience of God with me, then where am I? I separate then, out of myself, the experiences of myself. And that what starts to separate away from, becoming objective towards that whatever is now manifested or whatever has the experience of a certain kind. And there are three points in the triangle: God, God and God, but separate. And only in the attempt of trying to understand this circle of movement which is the dynamic flow of God in the Universe reaching Earth, moon, coming back, evolutionary, going to planets, it becomes then, as it were, a circle, which, if I become objective, becomes one. And it is the realization of myself becoming one, a realization of organic kingdom becoming one, the realization of the sun and the planets becoming one, the solar system becoming one. If I understand this, after some time, whatever I then will call time, I will become one. It is experience. It is a different thing. So, we theorize again, don't we? Let's have practical problems. Yes Lotte?

QUESTION: (Lotte Karman) I have seriously attempted going back to the task of hearing my voice.

ANSWER: Still bother you? Do you hear it a little bit? Not yet?

QUESTION: No. When I try to listen also I do not hear it. But I will hear it when I have my attention on not hearing it but on something else.

ANSWER

QUESTION: You hear it in memory then? Or do you hear it while you play?

QUESTION: NO. I speak now only of when I can hear my voice when my intent is not and my aim is no: I want to hear my voice. When I try, when I practise, I want to hear my voice, and I hear intervals, I hear notes, various things. I cannot connect it with, this is my voice. Whereas, I do hear my voice when I'm not aiming at it.

ANSWER: Good.

QUESTION: How come?

ANSWER: How? Because you wish for something that you shouldn't wish for. You have to wish for being when you want to hear your voice. If you insist, it is, as I said before, try to recall the name of someone you have forgotten. And you make concentrated efforts with you mind and you can't come to it. As soo as you relax and say, "I'll come to it" and you start continuing talking and so forth, such and such, His name ~~was~~ was Joe. You remember? It's the same way. I try very much and wi a great deql of concentrattion to hear my voice but I use an instrument which should not be used for hearing my voice. I use my ordinary mind. And there is no room at that moment for having a part of it function in the same way as it ought to when I could become objective to myself. That is, when I want to hear my voice, my mind is divided into two par And the one that I wanted to use for hearing my voice is not the same as my thinking brain. You see? And it's quite right. Relax, let it go and then start to speak without qny farther wish to hear it and you will hear it. And if you are that far now, you will hear it now several times when you are not at all aware. But you will hear yourself.

You will catch yourself saying certain things. You see? and gradually the idea of hearing your voice will become an experience. I am glad it is solved so far.

QUESTION: I tried. I practised and hoped so that I will have results.

ANSWER: Then as a result, you got to the point where you could find out what it is. You never would have found out if you hadn't insisted on wanting to find ~~mark~~ out.

QUESTION: I misunderstood you then.

ANSWER: No, you didn't.

QUESTION: Last time you said, "If you want to hear your voice, you go and practise and then you will hear it."

ANSWER: Yes. That was the only way for you. That was the only way for you. You would never have heard your voice unless you had gone through the preliminary of wanting to find out. Because you were antagonistic in the beginning, not being able to find out what is really meant. And you kept on saying, "But I can't hear it, I can't hear it." So, I told you to insist on it. Now you are at the point where you are open to it. It's all right. It's good. Yes Alice?

QUESTION: (Alice Watson) I had an interesting week, partly, initially, because of what you said last week although I was unable to write it down. I did have three points that I took away from it. One of them was when you ~~mini~~ explained that sometimes, without trying, a simple person can objectively evaluate a situation, or a person or an idea and that then if I heard correctly, it was a function of Kosdjan Body.

ANSWER: No, I didn't really say that.

QUESTION: Of the mind?

ANSWER: I tried to explain the beginnings of intuition. It is a function of something inbetween your emotional center and your thinking center. Kosdjan, we won't use for that. Kosdjan is really used for the full grown body, the second body.

QUESTION: Well, anyhow, that was of great interest, but partly because of reading, I haven't finished or even half-finished it, but reading the "Cloud of Unknowing", wherein he tries to explain how... well, really what our work is, to sit quietly, and he calls it a striving towards God or whatever we call it. But I really worked more at it this week than I have before. And, while I ^{am sure I} didn't have any concrete results if that at the moment, when I wasn't working and through the business day, walking along in the office, I felt a great deal more inner strength than I have had before. And I ~~didn't~~ don't know whether that was related or whether it was accidental. And then, last night I knew I was going to be in a difficult situation, where I was really the only one... that it would be more or less like three against one psychologically. It's one of these almost indescribable family groups. And, like Terry, I knew it was coming. But I didn't stress the love angle of it, I just prayed that I would be awake during the ~~the~~ whole evening. And I made valiant efforts during the evening and it went off much better than I hoped. It was harmonious although I encountered some coolness in the beginning, I paid no attention to it and tried to see how it reacted on me. And when the evening drew to a close, it evidently had some kind of an effect because I was invited warmly to visit these people. And so I thought, well, I know that I had made a great effort that evening.

ANSWER: That you know for yourself. Maybe the reason why the people might invite you might be....

QUESTION: No, it wasn't that they invited me...

ANSWER: For yourself, you will know after you have tried to make an effort. If you have been honest about that and you have accomplished certain things... We need not be foolish about that. I know well enough when I make an effort. And as a result of that, certain things are added unto me. I know that then I can say, "Yes, because I made the effort. The question is again, who makes the effort in me?"

QUESTION: Well, I did last night.

ANSWER: Yes, but ~~humanity~~ makes the effort in you.? You see, how does it come that I have that wish?

QUESTION: I don't mean small I. I mean the best that I am.

ANSWER: Yes, but how does that wake up?

QUESTION: By desire and preparation.

ANSWER: Who has the desire? You see, it is not the chicken and the egg. It is something that is beyond it. It is better than that. What is the wish of my wish? What is the thought of my thought?

QUESTION: To wake up.

ANSWER: But where does that come from?

QUESTION: Well, you said that it comes from dynamic center.

ANSWER: Yes, right. So this dynamic center, is that my own?

QUESTION: It's part of the universe.

ANSWER: Yes. It has been given to you and it is now partly your own because it happens to be within you. But you have to consider it as something ~~for~~ for which you have become responsible. And it is not your own; only you are guardian.

QUESTION: I know that.

ANSWER: Alright. So, as far as that is concerned, you can never say: because of my effort. You see, I start to think about a certain state I reach because I make an effort to remember myself. And as soon as I start to consider that and say, "Well, I made the effort", I run the risk of mixing up certain things; that I attribute a little bit to my own. And, it is exactly, the effort is, to make everything not my own. And when I introduce this little bit of feeling of a certain amount of 'Well, I'm happy I made the effort', I run the risk of falling into that trap. I have to counteract it right away. Not my will but God's will. That is, if I remain proper in my relation towards someone who is higher, I will ~~continue~~ constantly admit that, that what I am, I am by the grace of God. This is

the thing that you should have constantly in whatever situation you are, in whatever you find, you see yourself, you realize, you come to a conclusion about yourself, you see yourself say certain things to so and so, you see also a result.

QUESTION: Yes, but I wasn't working for a result.

ANSWER: No, that's right. You have to work for your being. Yes, it will have an effect. You have to create for your being, That is what you are interested in.

QUESTION: Well, I thought it would be an excellent chance to work.

ANSWER: It is, of course, an excellent chance to work. I'm only saying that whatever you reach, whatever you accomplish with it, has to be ~~in~~ changed again, back into that what you are. And your being doesn't require anything in the form of having joy. You see, this is probably a strange thing to say because at the same time there is a joy of some kind whenever anything ~~in~~ from a higher level unites with a lower level. But it is a joy in the fulfillment of its own purpose. If I find in my life the purpose of my life, then there is a result which I call joy, but the result is really an emotional state. And it is that state of being that I mean. And it is that state in which joy is the wrong word but bliss is a much closer definition because it has no opposite. When I start to talk about the possibility: What will it be if I could be conscious?, and I try to consider what it is on a level which is higher in myself, I say planetary level or solar level, what is it then that holds which is not here. I have no words for that and I can not define it. I can only approximate it by saying, "There are less laws and therefore I will have more freedom". But, maybe the concept of freedom, of an experience on ~~in~~ a higher level, is again different from that what I now consider freedom. The 48 laws under which I live are not the 48 laws that will be there, doubled and made into 24 laws. They will be in nature different because different nature laws rule on a higher level.

Different time concepts will be there. Different beings will be there. It's only in relation of that what I am towards that what is absolute, either above me or in me, that determines my being. And everything that is on that line becomes being. Therefore it is identical. If I can ~~realize~~ realize, in any situation, that what is that is absolute in me, then I am. But absolute has no ~~meaning~~ means and no reason for manifesting or not manifesting. But, it can manifest. Well, we could, as I say, philosophize a little too much about that. This question of balance is a very difficult one.

QUESTION: (Sydelle Keisler) Mr. Nyland, I don't know why, but every time you talk about God, about praying ~~to~~ to God, I feel something in me shutting off. I go along with you in everything that you say. I feel that I am with you. And if I haven't experienced it, I am looking forward to experiencing it. But, somehow I....

ANSWER: What will we call it?

QUESTION: I don't know.

ANSWER: Because you have something of a concept that is similar and which you recognize and you simply say, "I use the word God because that happens to be my upbringing in some way, or my religious terminology. What is it you have objection to? Try to find, in your early life, what God was associated with.

QUESTION: Well, I can answer that because in my early life I always thought it was a person. I don't mean..... but that it was some thing. And, as I grew older, I found that I couldn't believe that and yet I didn't have it in me to disbelieve entirely so I'm somewhere inbetween. And I can't establish any contact with it.

ANSWER: Good. Then keep it. It will disappear by itself. But you must not have objection when I use it, when you know what I mean by it. Because I surely don't mean God as a Jew with a beard, which is the usual thing...sitting on a throne with a sceptre in His hand...~~representing~~

you know, and now you have good weather.... No, I mean ~~it~~ it. These are not infantile things. Not only grown up people... but to see what I need. I am what I call a concrete man. I am a human being. I can not really live very much in abstract things. I want something concrete. The thing that appeals to me is what what I consider matter; certain material forms which I can touch, feel and so forth. This is 90 per cent of my life. So, immediately when I start to think about , or allow certain spiritual thoughts, or thoughts about spiritual matter, or spiritual concepts, or certain ideas that even come and crystallize in my mind, or whenever I start to think about certain thoughts that many have a form, or anything that has to do with the supernatural, I'm a little afraid because I don't feel at home. So, when I start to talk about a certain power that directs the universe, I can not help but thinking that there must be a certain rule or order, because if I look at the stars they all look the same to me. You know, in general, the constellations don't change very much and they are always in relation to one another and there must be some rule of conduct for such heavenly bodies outside of me. And, when I say, how interesting that they can predict a sun eclipse or a moon eclipse at the proper time, and how clever the scientists are that they can send a man up into space and return him. There is something that I call natural law which man wants to investigate and fathom and gradually become the master of. But the things that are still a little outside of that, concepts like: God who rules the universe, I also want to bring down to the level where I can understand it. And everything of that kind I will personify It is simply a sign of not wanting to live with something that I don't understand, and probably would require much endeavor on my part to try to understand it, and also, something for which I have inherently a certain fear. Consider yourself like a primitive facing sandstorms, something that happens outside and apparently it can strile someone dead or hit a tree or burn up

and so forth. There are forces outside of you that you simply don't like. And you start protecting yourself and you build a house and a variety of things and even an umbrella. But, at the same time, that that you don't understand remains outside for you as something of a superior force. And now you want to appease it. How will you appease something that has no form? It's got to become something that is, more or less, tangible or something that you can, for yourself, illustrate of how it is going to be. Personification is very necessary. You really can not live without it. And immediately when we have a concept, we invent a word, ~~and~~ and after that, we are not interested anymore in the ~~unpersonified~~ concept. So, the fact that I have now put God as a person of a throne, I'm satisfied. Everything that now happens to me that is of a God-like nature, I can thank Him for or I can blame Him for. You see, your objection to the word God is still a remnant of this primitiveness in you,

QUESTION: It is also an inability to make any contact with even the idea of it.

ANSWER: You try. You are lessening it. You hear me talk about it and you don't mind that I talk about it. You don't want to take it on as yet for yourself.

QUESTION: It isn't that I don't want to, but I find that I don't.

ANSWER: You don't want to?

QUESTION: No, it's not that I don't want to. I feel very...I don't mind your talking about it but I can't take it into my own experience.

ANSWER: No, that's right. Because you have shied away from the other kind of experience where you stayed in concepts or ideas. Take an idea for you that you can not personify. That what you call love in yourself for an animal which, unquestionably, you have. You can not personify it. It is directed towards an object. But that what you experience as love, is not, in any form, whatsoever, material for you. You say it's

a feeling. It is a certain wish to want to do, maybe, for that animal something so that it is not hungry or too cold. What is this of you that you consider and acknowledge as a feeling? Is it higher or lower or is it on the same level as yourself? ~~Where~~ Try to find for yourself what are ideas like, aspiration, inspiration, reverence, admiration, charity. You see, concepts of that kind. When you are by yourself and find yourself interested, curious even, to try to find out what is ~~making~~ it that makes you move, that effects you. In relation to your child for instance, what is it that makes you mother? Something undefinable, nevertheless, an experience and something towards which you yourself would pray. Not in the sense of being God, but in the sense of acknowledging something almost out of this world. What is God really? Something out of this world. And we would like to bring it down to this world because we would like to touch it. The variety of concepts we take out of literature and everywhere: of sitting down at the feet of the Lord, you know, and touching the hand of God, and all the rest. Everything simply belongs to a certain way of expressing yourself and, at the same time, something in you corresponds to that whatever is expressed and you find now, for yourself, the way you wish to express it. And you can call it (?) Quadrangle, I don't care what you call God. You know, it has nothing to do with that word. It has to do with whatever your experience is of something that is in you and perhaps, as I say, is a little primitive because you have not sufficiently really thought about it. And you want to shy away from it and I say, "Keep on." Don't force it. It will resolve itself gradually under the influence of what I call more wisdom or more understanding. It will become completely ephemeral and after a little while, it will disappear, and the name God will have no more hold on you. And all that will be left is some kind of realization of yourself in the presence of something that is higher. And you say, "Yes." And you say it in such a way that you know for yourself, it is me. And I'm

willing to be effected by that because I, myself, I know what I am:
small, a little bit of a mortal.

QUESTION: The work is becoming closer to that.

ANSWER: Good. Whatever it is. Call it work instead of God.

Whenever I say (end of tape)